The PULPIT

A Periodical of Contemporary Preaching

FEBRUARY 1944

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Contributed by Readers of THE PULPIT

The Greatness of Lincoln

Edwin Markham pointedly expressed a magnificent truth when he wrote these lines:

"He drew a circle that shut me out—
But love and I had the wit to win:
We drew a circle that took him in!"

All humanity might be represented in the characters of two men, Abraham Lincoln and Edwin M. Stanton. Stanton drew a circle that shut Lincoln out, but Lincoln drew a circle that took Stanton in. You recall that Stanton went about the country speaking of the "rail-splitter from Illinois" as a low, cunning clown. His hostility toward Lincoln continued throughout the early years of the Civil War. Reports of his antagonistic attitude were carried to the White House. Natural emotions should have aroused Lincoln to bitter resentment, but he was too wise for that. He refused to add to his already heavy burdens by bearing personal grudges. He might have tolerated Stanton in contemptuous silence or he might have stretched a point and called his critic for a conference at the White House, but he was too wise for that. To the surprise of all, he went further: he appointed Stanton to his cabinet. The man who had shut him out, Lincoln took in. In consequence, a few years later when the great President lay dead, it was Stanton who stood by his bedside and said, "There lies the greatest ruler of men the world has ever seen."—*John Homer Miller, Hope Congregational Church, Springfield, Mass.*

How Christianity Conquers

Dr. Fosdick relates the story that during the Armenian atrocities a young woman and her brother were pursued down a street by a Turkish soldier. Finally they were cornered and the brother was brutally slaughtered. The young woman, while her brother was being slain, dodged down an alley, leaped a fence and escaped. Later, being a nurse, she was forced by the Turks to labor in a hospital. One day, to the ward she attended, came the Turkish soldier who had slain her brother. He was desperately ill and the slightest inattention would have insured his death. No one would have ever known. But she did all within her power to restore him to health. He recognized her and one day asked her why she had not let him die. She replied: "I am a follower of him who said, 'Love your enemies and do good to them.'" For a long time the soldier was silent. Then he said: "I never knew that there was such a religion. If that is your religion, tell me about it, for I want it."—*Victor M. Rhein, Pilgrim Congregational Church, Oak Park, Ill.*

A Verdict Upon Americans

H. A. Overstreet, in his book *A Guide to Civilized Living* tells how Maxim Gorky, during a visit to America, was taken by some friends to New York's great playground, Coney Island. They rushed him through the crowded concessions, where he saw various contraptions—one swinging people through the air, another swirling them in concentric curves, and still another shooting them down breath-taking inclines. First overground, then underground, into bewildering mazes, museums of freaks, palaces of jugglers, they guided him. They were showing Maxim Gorky the time of his life! Finally, at the end of what seemed to them a perfect day, they asked their noted guest how he liked it. He paused for a moment, then said ever so simply, "What a sad people you must be!" —*Ivan H. Hagedorn, Bethel Evangelical Lutheran Church, Philadelphia, Pa.*

A Prophecy That Was Fulfilled

Here are some terrible words written by H. G. Wells in 1916, in the midst of the first great war. Everything Wells predicted came to pass, as we all are bitterly aware; but it is well to read it again with our eyes on the next generation:

"The thought of war will sit like a giant over all human affairs for the next twenty years. It will say to all of us: 'Set your houses in order; if you squabble among yourselves, waste time, litigate, muddle, snatch profits and shirk obligations, I will certainly come again. I have taken all your young men between 18 and 50, and killed and maimed such as I please, millions of them. I have wasted your substance contemptuously. Now you have multitudes of male children between the ages of nine and nineteen running about among you. And behind them come millions of babies. But go on muddling, each for himself and his parish and his family, and none for all the world; go on in the old way, stick to your rights, stick to your claims, each one of you, make no concessions and no sacrifices, obstruct, waste, squabble, and presently I will come again and take all that fresh harvest of life, and squeeze it into a red jam between my fingers and mix it with the mud of the trenches and feast on it before your eyes."—*Robert E. Luccock, Methodist Church, Plainville, Conn.*

The Church's Continuous Task

I have heard of a remarkable clock on one of the great old churches of Europe. The clock is noteworthy in itself as a work of art, but its symbolism makes it even more significant. It overlooks the busy market place from the great tower of the old church. Beneath its face is seen a most hideous figure of the devil. As each hour begins an angel with a huge hammer in hand emerges from the face of the clock and strikes terrific blows on the devil's head. For hundreds of years now that angel has been persistently bludgeoning the evil one hour by hour, apparently undaunted by the fact that the job is never finished.

It is a telling symbol of the work of the Church of Christ in society; the evil is ever present, and the church must constantly be about her task, never discouraged that her efforts sometimes seem futile and unavailing. The devil is always there; let the church keep everlastingly at its work.—*W. Howard Lee, First Presbyterian Church, Yellow Springs, Ohio.*

A Philosopher on Religion

W. P. Montague, the noted philosopher, thus describes religion: "Religion is the acceptance neither of a primitive absurdity nor of a sophisticated truism but of a momentous possibility—the possibility, namely, that what is highest in spirit is deepest in our natures." In other words, religion does not go counter to man's nature, but is consonant with the deepest in his being.

"Oh that I knew where I might find him!" "My soul thirsteth for thee," cries the psalmist in a moment of agonizing search for the reality of God. If it were not for these great hungers of spirit within man, religion would soon die out. It is because faith answers something within man's God-given nature that he continues to seek and to look up.—*Milton B. Eastwick, First Presbyterian Church, North Arlington, N. J.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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My Neighbor's Chair

BY J. CARTER SWAIM

Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. Ezekiel 3:15.

THE NEWEST among the countless wonders at the American Museum of Natural History is the "Hall of Animal Behavior." The hall, recently opened, has as its purpose to enable human beings to catch a view of the world as it appears to creatures other than man. There is one panel in which a stuffed bulldog is seen gazing at a well decorated dining room. The carpet and tablecloth are in rich colors, and the table is set with an appropriate service of gold and silver. This is as it appears to us. But with a shift in the lighting you see the same scene as the dog sees it: the proportions at once are altered; the dining table looks much larger from the dog's angle of observation. Even stranger is it to see every color disappear and everything become a uniformly dull gray. This is because dogs have no color vision.

Another panel enables you to see the barnyard as the hen sees it. The rooster assumes enormous proportions, and every hen takes on marked individuality. Still another panel enables you to see the fisherman as the fish sees him. At first the fisherman appears on the panel as a well proportioned man with straight legs and symmetrical build. When the lights are changed one sees what alterations take place due to the reflection and refraction of light. The fisherman's hip boots appear to be enormous tree trunks, and his distorted body, above the water line, appears outlined in a reddish halo. This is what it is to see the world as animals see it. It gives one the impression that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." More than that, it enables one to realize that the same object may present more than one appearance. Students of the mind tell us, indeed, that no two of us see the same thing.

VARYING POINTS OF VIEW—ALL TRUE

What we see is determined by what we are, and this strange fact will be easily understood by anyone who after a lapse of years has visited his childhood home. The house appears much smaller than you thought it. The trees, even with added years of growth, are not nearly so tall as you remembered them. The garden is not nearly so extensive as it seemed in childhood. It is a strange feeling to visit your childhood home—a kind of Alice-in-Wonderland experience, where everything suddenly grows smaller. A friend was telling me this week about his childhood swimming hole. What once seemed to him to have the proportions of one of the Great Lakes turns out to be a tiny pond, across which one could easily cast a pebble. It is salutary to see things as others see them. It may save many arguments to remember that when you and another person look at an object you do not see the same object. You see it from your point of view and he from his. You see it through the colored lenses of your own experience and he through his lenses—and both are valid.

Not only is it helpful to get occasional glimpses, such as that afforded by the museum, of how the world appears to others, but one of the duties of religion is to cultivate the ability to see things as others see them.

Like so many other great truths, this one is vividly illustrated in the life of one of the old Hebrew prophets. Ezekiel, whose name means "God is strong" or "God strengthens," lived in the sixth century, B.C., at the time of the exile when the Jews were carried away captive from their loved Jerusalem to the land of Nebuchadnezzar. One nation finds it difficult to keep another in absolute subjection, and as the years went on the fortunes of some of these exiles were altered. Along the river Chebar, probably a canal or tributary of the Euphrates, some of the exiles had been permitted to form a kind of suburban colony. These were the more privileged of the captives: "and they seem to have lived in tolerably easy circumstances, enjoying a large measure of freedom and self-government, forming a little world of their own."

THE LESSON EZEKIEL LEARNED

They still maintained "a passionate interest in the concerns of their native land," kept up what intercourse they could with Jerusalem, confidently expecting that some political upheaval would again put them at the head of the Jewish state. Separated as they were however from the rest of their compatriots, there was danger that their religious ideals would fade and their hopes grow dim. So God, who is always keeping watch above his own even though he be standing in the shadow, raised up prophets who should not allow them to forget their great religious heritage. Ezekiel is one of these prophets. He is commanded, in a vision, to "eat the roll" of the law—that is, to make it part and parcel of his being. But before he can preach to them effectively, he must get their point of view. So he says: "I came to them of the captivity at Tel-abib, that

dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days." What more striking way of describing how he got the other fellow's point of view! Ezekiel's whole future was colored by this week among the exiles. It was the turning point in his life.

He stayed among them seven days, and he was astonished—the word might be rendered "overwhelmed." Many another person has been astonished when he put himself in another man's place, overwhelmed when he saw things from the other man's point of view. When Jesus, during the days of his public ministry, began to foretell the end, and "to teach them that the Son of man must suffer many things, and be rejected . . . and . . . killed," then Peter "took him and began to rebuke him." Jesus said one of the sharpest words recorded in the Gospels: "Get thee behind me, Satan! Your outlook is not God's but man's." Peter was looking at the career of Jesus from the point of view of worldly success, and from that point of view he could not see why Jesus should talk of suffering. Tradition has it that Peter himself later endured martyrdom. Doubtless his own later experiences enabled him to discern how deliverance comes through suffering. How astonished Peter must have been when at last he could sit where Jesus sat! How overwhelmed that he had not been able earlier to comprehend the true meaning of Jesus' life!

MEANING OF THE INCARNATION

The teaching of the New Testament is that our Lord himself came down to earth that he might sit where we sit. That is the meaning of the incarnation. He became bone of our bone, blood of our blood, flesh of our flesh, in order that Divinity might know how it feels to think and act and be a human being in this bewildering world. It was because he sat where we sat, he was tempted as we are tempted, he suffered as we must suffer, that we call him Lord. It was this that enabled him to bear our griefs and carry our sorrows. With us he was truly sympathetic. Did you know that the word "sympathy" is simply the Greek for "suffer with"? Do we always realize this fully? When we say, "I sympathize with you," do we genuinely have a fellow-feeling for the sufferer? Do we share the agonies he is experiencing? Can we say, "I sat where he sat"?

Surely, in the light of what Jesus was and did, we ought to cultivate this gift of imaginative sympathy. There is a French saying that "to know all is to understand all," and one is convinced that many of the injustices and iniquities of the world are due, not to any form of inborn cruelty, but solely to the fact that men have not imagination enough to sit where others have to sit and work where others have to work and live where others have to live. For it has been my experience that wherever people of power have actually become aware of need they have hastened to do something about it. What our society needs is to apply this principle on the grand scale.

How one wishes, for example, that legislators could sit in the seats of those for whom they legislate! How often have they tried to make laws with no knowledge of the conditions they would remedy! During the drought of 1935, uninformed legislators at St. Paul were unmoved by pleas for relief of farm sufferers. But when desperate farmers brought starving animals —cows and horses and pigs with ribs sticking out— to the capitol steps, the law-makers became really aware of the need, suspended their rules, and in a few hours had provided an emergency appropriation.

HOW THE OTHER HALF LIVES

In the East there have been those who opposed every project for slum clearance. But let such a one go and live for a week in a tenement house, with its noises and its smells. Let him eat where they eat, sleep where they sleep; let him see with his own eyes what that kind of existence does to health and character—and we may be sure he will then find some way around the economic difficulty of better housing. Sir William Beveridge, of the London School of Economics, insists that "strikes and lockouts and other industrial stoppages could be put to an end pretty quickly, if employers and employees would try to put themselves—in thought and imagination—in each other's places, and see the various questions at issue from each other's point of view." It is possible that if even the criminal could envisage the pain and suffering of his victim, his hand would be stayed.

President Dykstra, of the University of Wisconsin, tells how Whiting Williams, an executive of a steel company in Cleveland, gave up his position for a time, went to a steel mill in another city, and applied for a job at the gate. For six months he worked as a laborer, getting a view of steel-making from another point of view. This gave him material for a series of articles on "What the Laboring Man Wants." He reported that what the laboring man wants is a job. He wakes up every morning, hoping to hear the whistle blow— the whistle that will summon him to work. He is despondent when it rains and the whistle does not blow or when essential materials fail to arrive and the whistle does not blow. This suggests that in our search for a better world we must be asking ourselves what it is people everywhere want. Work and worship and love and play are the four ways in which it was intended every human being should function. We must make it possible for the common man in every country to have a job, with all that that implies in the way of education; to worship as his conscience dictates; to have leisure for home and friends and recreation.

MEDIATION A TASK OF THE CHURCH

This confronts us also with the necessity of studying the psychology of the peoples of other lands. It is easy enough to grow bitter about the war-makers, but have we asked ourselves why it is that wicked people behave as they do; and can we cut from under them the occasion of their stumbling; have we done all that within us lies to remove the causes of offense? Have we considered the psychological and economic factors which drive thwarted men to do desperate deeds?

It seems to me that one of the functions of the Church in a time like this is to mediate between all

groups. A professor in one of our theological seminaries suggested not very long ago that preachers should from time to time be given leave of absence to be spent not in foreign travel "but in the pews of average churches." They would thus discover how it feels to sit and be preached at, and "would come back to their own pulpits with an understanding sympathy for their own congregation which would be highly useful." The minister, on his part, would like it if you could follow him around for a week, and also prepare a hundred public addresses a year.

The Church is in a peculiarly advantageous position today to mediate between groups, because it is the only organization that embraces them all. Most people in modern life move only in circles made up of people like themselves. A business man's friendships are with business men, a lawyer's with lawyers, a laborer's with laborers, young people's with young people, old people's with old. It is principally through the church that we have friendships that cut across all these barriers. In Christian fellowship there is a blending of young people and old people, sick people and well people, rich people and poor people.

THE WAY TO SOCIAL BETTERMENT

One is sure that when social vision has been created, social betterment will follow. It is said that when Chinese Gordon was domiciled in the London suburb of Gravesend, he gave to one of his neighbors, a Mrs. Freese, "a key to the gardens of his house—the key to Paradise," he called it. She gladly accepted, as much for her children's sake as for her own, and they were all enchanted by the old-fashioned flowers, the beehives on the lawn, the ships on the river. But it surprised Mrs. Freese to find many old people sitting about, until her host explained that he had had numbers of keys made for the poor of the neighborhood." There was a man who literally knew what it was to put himself in another's place, so that the other could enjoy what he enjoyed. "I sat where they sat," and the poet who could write this has also that gift of understanding:

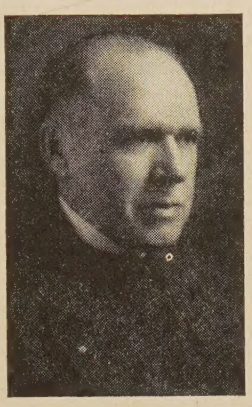
> One day I saw within a brother's heart,
> And learned how valiantly he did his part.
> His soul was writhing with the pain of things,
> But he met the world with pride of kings,
> Disarming it with smiles—his strong ally
> A conquering mien—whenever it passed by.
> Since then I watch the crowds upon the street,
> And softly walk the earth with reverent feet.

In all the strains and stresses of war the basic element is the character of our people. War is evil and its evil is long enduring. Nothing can hold the line in that fight for a nation in the long run except Christian character. Some individuals get along without character and without Christian faith, and a non-Christian religious patriotism can perform miracles for a young nation. But the solid foundation of a God of love is perfection, and a God of love and perfection built this nation and has seen it arrive at sound maturity. Charles P. Taft.

The Church and the Race Problem

By Marshall Wingfield

THE NEGRO has been the victim of immemorial wrongs at white hands. In former generations he was captured, put in irons, taken away from his native land and sold into slavery. Today he is still among the disfranchised and disinherited. He has sown, cultivated and reaped the fields and his hire has been kept back by fraud and his cries have "entered into the ears of the Lord of Sabaoth." He has been denied education, recreation, hospitalization, adequate housing and justice at the bar and ballot box. He has been denied a chance to develop the potentialities of his mind and soul. He has been denied the common courtesies of life and treated as if he were subhuman.



Though not unmindful of the discriminations against him, the Negro is of such a magnanimous nature that he does not hold animosity or embitter his soul by harboring vindictiveness and revenge. He does ask, through his poets and singers, what his white brother shall do when God rises up and what he shall answer when God visits him.

The Negro poet, Joseph Seamon Cotter, Jr., invites his white brother to the altar saying:

> Brother, come!
> And let us go unto our God.
> And when we stand before Him
> I shall say—
> "Lord, I do not hate,
> I am hated.
> I scourge no one,
> I am scourged.
> I covet no lands,
> My lands are coveted.
> I mock no peoples,
> My peoples are mocked."
> And, brother, what shall you say?

The race problem, as it relates to whites and Negroes in America, is being called a problem of politics and a problem of education. Without minimizing the part which press and school and state should play, I hold that the race problem is pre-eminently a problem for the Church.

CHRIST'S DREAM OF BROTHERHOOD

Involved in the race problem are more than political and economic interests. Christian principles and spiritual interests are at stake. When politicians, economists and educators attack the race problem, these interests are too often at the mercy of a racial philosophy which is opposed to the very genius of the Church. The result is aggravation of the problem rather than its improvement.

The Church is, by her Founder, committed to a brotherhood as wide as humanity.

A pause, a hush, a wonder growing;
A prophet's vision understood;
In that strange spell of his bestowing,
She dreams with him of Brotherhood.

The Church holds that to deal with the race problem on any basis other than brotherhood is vain. God "hath made of one blood all nations of men for to dwell on all the face of the earth." The Negro and white man are brothers because both have a common Father-God. They are brothers because both are believers in Christ as Lord and both are members of his Church.

The Church joins science in declaring that all branches of the human race had a common origin. Black and white, and all the colors in between, are alike the handiwork of one Creator, the sons of a common ancestor.

FOR BETTER OR WORSE—NEIGHBORS

The Church recognizes that the Negro is the white man's physical neighbor as well as his brother. For better or for worse they must live side by side and their lives must continue to be inextricably interwoven. The contacts are numberless. In the South where ten million of America's thirteen million Negroes live, Negro maids care for the homes of white people and for their children. Negro workmen plant, cultivate and harvest the white man's crops. Negro sextons care for the churches and school buildings. Negro cooks, waiters and maids help run the hotels. The Church should remind those who would deny the Negro full citizenship that America is the Negro's homeland.

This land is his by right of birth,
This land is his by right of toil;
He helped to turn its virgin earth,
His sweat is in its fruitful soil.

The Church should remind her white members that their Negro neighbors are not the white man's neighbors by choice. The Negro did not come to America of his own free will. He was brought by force and for profit. He was brought by the sin of traffickers in human flesh. And never in history has there been a clearer visitation of the sins of the fathers upon the children than in slavery and its aftermath. It brought the Civil War with its useless slaughter of half a million men. It caused the impoverishment of the South. It left a legacy of hatred and of prejudice which has lasted for seventy-five years.

ECONOMIC INJUSTICE TO NEGROES

The Church should remind her white members of the economic plight of their Negro neighbors. Two-thirds of all Negro wage earners are found in two low-paid occupations, farming and domestic service. Eighty per cent of all Negro farm operators are tenants. The Negro who does the same work as a white person receives smaller pay for his services. The Negro is discriminated against in defense projects. On the other hand he is refused jobs because it is alleged that he is not a skilled laborer. On the other hand he is denied admission to schools for making skilled laborers on the ground that there is no place for Negroes in skilled positions. As in so many other areas of his life, he faces a vicious circle from which there seems to be no escape; and the handicaps imposed upon him in the North are almost as bad as in the South.

An effort has been made in some places to take from the Negro opportunities to earn a livelihood, in the passage of laws forbidding him to cut the hair of white people, and in the replacement of Negroes by whites as hotel employees. Often Negro college graduates can secure only menial tasks at an illiterate laborer's pay. Five-sixths of America's Negroes live in the South and their economic plight handicaps the whole South. Low income for Negroes means lower purchasing power. This in turn means less wealth for the whites. This is one of the reasons why the average per capita wealth of the southern states is $1,785 as against $3,609 for the rest of America. In this comparison of per capita wealth of the North and South, Booker T. Washington's famous statement proves true: "You cannot keep a man in the ditch without staying down there with him."

EDUCATION, AMUSEMENT, HOUSING

The Church should remind her white members that their Negro neighbors are denied adequate educational facilities. The laws of Tennessee, and of other southern states, decree that equal but separate schools shall be provided for whites and Negro children. Somehow whites have forgotten the "equal." A recent study showed that in the eleven southern states the public school outlay averaged $44 for the white child as against $12.57 for the Negro. In one state it was $45 against $5. In another it was $60 against $7. And in many counties the disproportion is greater. This cannot be justified by saying that the Negro pays less in taxes. The very genius of America is that taxes levied on those who have much shall be used to assist those who have little. As a matter of fact, public schools were established not for those who had wealth, but for the benefit of the poor.

The Church should remind her white members that their Negro neighbors are denied the privilege of giving their children facilities for play and amusement in wholesome surroundings. She declares that her Founder did not say "*white* little ones" when he said, "Whosoever shall offend one of these little ones . . . it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

The Church should remind her white members that their Negro neighbors are denied adequate housing. The FHA says a $3,000 or $4,000 house is necessary for minimum accommodations for an American family. The average value of houses occupied by Memphis Negro tenants is $500. One has only to drive through our Negro sections to know how miserable are the quarters in which they live. When one considers the circumstances under which they live, the wonder is not at their failures but at the fact that so many main-

tain self-respect and live with some degree of decency. Most of these buildings are owned by white landlords who count their "Negro houses" their best revenue-producing real estate.

MEDICAL, LEGAL SERVICE INADEQUATE

The Church should remind her white members that their Negro neighbors are denied adequate medical and hospital services. There is one hospital bed in this country for every 150 whites. The Negro has one bed for each 2,000 though the illness rate for Negroes is greater than for whites. The Negro death rate is higher than that for whites by fifty per cent. The infant mortality rate is twice as great. The death rate from tuberculosis is from two to five times higher than among whites. This means not only suffering among Negroes and economic loss for the South, but inevitably it means that the health of the whole South is endangered. It could not be otherwise when there are two million Negroes in domestic service. If the homes from which they come are not conducive to health, then white employers will most certainly feel it sooner or later.

The Church should remind her white members that their Negro neighbors are denied justice in the courts. Negroes are more likely to be convicted than whites against whom the same evidence is produced and the punishment is likely to be heavier than against whites. Justice may be blind but certainly not color-blind. Policemen in many southern cities show little respect for the civil or human rights of Negro prisoners. In Memphis during recent years a dozen Negroes have been killed by police officers not one of whom was tried for the killing. Mistreatment, abuse and third-degree methods are all too common. It is common practice in southern courts for crimes committed against Negroes by Negroes to receive lighter sentences than are imposed for offenses against whites. The suggestion is that a Negro is of less importance than a white person and crime is a matter of little moment so long as it stays within black borders. Within the past fifty years 5,000 Negroes have been murdered by lynching. We see the nazis murder helpless Jews and we say it is evidence that a nation is degenerate. Yet we do not feel a similar indignation and sense of injustice when equally helpless Negroes here in our own homeland are lynched.

'TAXATION WITHOUT REPRESENTATION'

The Church should remind her white members that their Negro neighbors are denied the ballot and that this denial is a basic violation of the principle of democracy. Disfranchised, unschooled, unhospitalized, disinherited, and held in subjection through intimidation, threat, violence, cajolery, ridicule, misrepresentation in the press, economic pressures and miscarriage of justice, the Negro in America knows almost as little of democracy as do those members of the white race who sit content in the presence of this American caste system.

As long as the Negro is denied the ballot he is likely to be overlooked when the political authorities vote on such matters as schools, libraries, hospitals, lights, paving and sewers.

The American colonies fought the Revolution on the principle of "no taxation without representation." Yet we have failed to embody the principle in our own political practice. The Negro who can meet the same requirements as are exacted of whites should have the same privilege of voting. This would not mean Negro domination. There is no state in the South where the Negro makes up as much as half of the population. If we are fearful that the Negro voter would be an easy victim of demagogues, let us consider our own Huey Longs and Tom Heflins and "Gene" Talmadges. In areas where the Negro now votes, his record in casting his ballot for good men compares favorably with that of the whites. When we enfranchise the Negro, we shall have a right to be concerned about the privileges of minorities in lands across the sea.

There is a striking parallel between the racial doctrines and practices of men like Eugene Talmadge and men like Adolf Hitler. It is no accident that Talmadge is cited in *Die Bejegung,* nazi publication, as "obviously a very intelligent man." United Press dispatches from Berlin on August 20, 1941, quoted the nazi paper as saying that the governor held himself "too busy to read very much," but that he had nevertheless "read Hitler's *Mein Kampf* seven times." In his military and political doctrines, Hitler may be more advanced than Talmadge; but Hitler's racial doctrines are mild when compared to the actualities of the racial structure right here in America.

THE NAZIS—AND WE

The Church should remind her white members that their Negro neighbors are denied common courtesy and suffer from constant humiliation. They go into Memphis department stores and though they have money as well as character, they receive scant consideration. Students from our LeMoyne College have walked the three miles uptown because of the fear that, when the white section filled up, some white man might order them to a seat farther back and they did not want to risk that humiliation. There are Negro couples who go uptown on separate streetcars because of the husband's fear that some white man may insult his wife and that his natural resentment may start some violence which will hurt other innocent and helpless Negroes.

The nazis who despise democracy compel their vanquished enemies of Warsaw to ride in the rear sections of streetcars. If white Americans who claim to love democracy must deal in similar fashion with their colored fellow citizens of whom full military service is exacted, let them not do it by legislative enactment or by municipal law. Rather let them do it, if they must, as Jacksonville, Florida, did it.

This Florida city has had no segregation law since 1927. Recently (1943) the city council passed a segregation ordinance and sent it to the mayor for his signature. He declined to sign it and called into consultation councilmen, transportation officials, police officers, the ministers' association and representatives of every

Negro organization in the city. After a series of conferences it was decided that the matter should be left to custom rather than law. The spokesman for the public carriers said that the two races had lived in peace in Jacksonville for generations, that the two races intermingled in business life and charitable enterprises, that Negroes had contributed largely to the city's growth and prosperity and that there had been ample demonstration that whites and Negroes needed no law to govern their behavior toward each other on buses or elsewhere. The ministers' association said that no such ordinance was needed in a time when we are fighting Hitler's idea of a super-race and all other organizations concurred in the sentiment. To arrange for racial separation by mutual agreement instead of by law, does not humiliate the Negro as segregation ordinances do and it leaves open the doors of cooperation and education.

THE OBLIGATIONS OF PRIVILEGE

The Church should remind her white members that when they consider their Negro neighbors they must not interpret differences as inferiorities. They may call themselves the privileged race but not the superior race. No people has ever made greater progress in the same length of time than the Negro has made since his emancipation from physical bondage. The Negro is tough-bodied. Only the toughest of his ancestors survived the ordeals of the slave trails, slave pens and slave ships. From these tough survivors of the slave trader's cruelties sprang descendants strong enough to survive the inadequate food, housing and medical attention of subsequent years. The Negro is tough-minded. The indignities and humiliations heaped upon him would have warped the mind and ruined the soul of any people as weak as some white men hold the Negro to be. The Negro has been too tough-minded to give way to bitterness and violence. It seems as if a silent murmur in his soul has told him that Brer Rabbit shall outwit Brer Wolf and in the end "the meek shall inherit the earth."

There is only one way by which the white Christian may approach the altar aright. Let him, as a member of the privileged race, remember that the greater the privilege the greater the obligation to service. Let the white Christian remember that his Master said, "To whomsoever much is given, of him shall much be required," and that he who would be great must be a servant. Let the white Christian turn now and serve the Negro as faithfully and as generously as he has been served by the Negro and he may then approach the altar of God in a manner which his Lord would call acceptable. Until Americans cease to disfranchise and disinherit the American Negro, their high-sounding talk about the oppressed and disfranchised in other lands is hollow mockery.

WHEN church and state fall out completely, it is ill with the state; and when church and state get on too well together, there is something wrong with the church.

T. S. ELIOT.

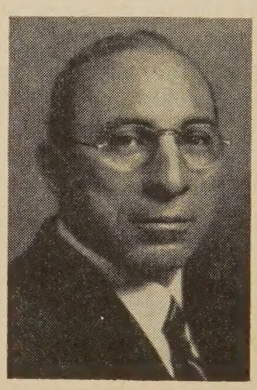
What Does American Democracy Mean to Me?

BY WILLIAM LLOYD IMES

I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. Acts 22:3.

LET me paraphrase this excerpt from a first-century document and translate it into a twentieth-century idiom:

"I am verily a man which am a Negro, born in Memphis, a city of Tennessee, yet brought up in these United States at the feet of great scholars in the liberal arts and in theology, and taught according to the perfect manner of our American tradition of freedom and fraternity, and was ever zealous toward God, whose character is declared to be that of 'no respector of persons.'"



Does this sound strangely familiar in its overtones of what American democracy may mean? Is there any test quite so searching for a nation as that which shows how a man of a minority group is treated? Is there any virtue in our boast that we have in America a land of the free and home of the brave? How free are we? How brave is the man who fears to give equal justice on the one hand or fears to demand it on the other? And, above all, what does this great heritage of American liberty mean to the average man among us, especially to the average man who represents the crux of the conflict against tyranny in a world that is struggling to give the death blow to all forms of oppression, reaction and injustice?

Surely America has an answer. Let me try to voice that answer in a sort of extended credo, a manifesto that tells my own inner convictions and that challenges both me and my fellow Americans of all races including my own.

I am an American to the very core, and can claim as good a right to America's life and heritage as any of her children. In my veins are the bloods of every continent that poured forth its human kind to come to this New World of freedom and opportunity: Africa, Asia, Europe, as well as the blood of America's aborigines, the Indians. If more blood gives one standing, then my status is unquestioned.

WHAT DEMOCRACY MEANS

But I have more than blood-right. My forefathers and mothers served this land. Some were freemen, and others were freedmen. But so far as I can discover, neither of these kinds of antecedents outranked

the other in service; or, if anyone did, the freedmen excelled, for they have unrequited toil to fell the forests, raise the crops, bridge the rivers, drain the swamps, and even to raise the children of their masters. They helped for the most part with rare patience and forbearance in the face of greatest trial and provocation, to make America fruitful, fine and free. And this they did in spite of the denial to them, for over two hundred years, of the right to enjoy either its fruitage or its freedom. Yet they did not falter in their service to make America what it is. The greatness of America today is as much their creation as that of any other of her children.

Now, democracy works in two ways: "It blesseth him that gives and him that takes." And democracy in America means to me that I can have only as much of it as I am willing to share with all my fellows. My blood-right and my service-right could be argued down, possibly, if opponents chose to do so; but when they discover that as they limit my democratic privileges they also limit theirs, they pause before they abridge my rights. And so it is in reverse. I am careful not to damage my neighbor's rights and privileges, for in that case I only make it harder for me to secure my own. American democracy is assured only so long as this interplay of mutual trust in civic responsibility is a reality. I cannot prosper, so long as my neighbor is in want.

I cannot load my table with plenty, and know he or his children are starving, without doing something about it. My rights are just as secure, or as insecure, as his! I must struggle with and for my neighbor, regardless of his politics, race, religion, wealth or any other matter. It is either that he and I go together upward, or together downward. Democracy is not a political or social seesaw. It is a tandem-swing, in which one and one's fellow rise and fall together.

RIGHTS OF A MINORITY

American democracy means that the vital experience of guaranteed rights for the minority—that numerically inferior part of a democratic government that is often pushed to the wall—is an experience that we can realize in practice, not in theory alone. This means everything to me, for I am a member of a minority group. It matters not that my group is the largest minority, it is still a minority, and is subject to all the pressures and disabilities and hardships that most minorities know. It is highly complicated by certain patterns that all Americans know: the slave tradition, the color line, cultural antagonism and the whole brood of barriers to democracy and fellowship that are found the world around.

For instance, five thousand known lynchings of my people (Heaven only knows how many unrecorded ones there were!) have taken place since the close of the Civil War. This wanton putting to death of thousands of my people "without due process of law" is the worst assault on democracy that our country has ever endured. I might be forgiven if I hated America for her hypocrisy in allowing this blot on our national honor, and this insult to my race. But, instead, I do not hate America. I only pity my country that it is so shortsighted and stupid as not to end lynching, not only for my people's sake, but also for the majority's sake. As long as minority members suffer, majority members stand in danger also. And so, in spite of lynching, sharecropping, peonage, unemployment, terrorism, vigilantism, labor and capital struggles, venal politics, mediocre minds and hearts often in high places of government (and from all these all of us Americans suffer to some extent), I do not despair.

DEMOCRACY STILL LIVES IN AMERICA

To me America means the chance to overcome these hideous anti-democratic manifestations. No American in his sane mind believes for one minute that these evils can be condoned and continued in a democracy like ours. Either our democracy will be destroyed by them, or will triumph over them. And I believe we have both the strength and the heart to do just this victorious deed. The fact is, the democratic spirit in America has come a long way since the pilgrims and the slaves of the early seventeenth century first landed on these shores. If people could then trust one another and the new experiment in freedom long enough to erect the framework and outline the superstructure of this democratic way of life, surely even in this critical mid-twentieth century we can dare to take hope and assure our hearts that all is not lost. Despite the insanity of the war mania and the present ruthlessness of its sway over large portions of the so-called civilized world today, democracy in America and the world is far from dead.

When the plain, average citizen in this land of ours fully realizes what is happening to his democracy which ideally he has cherished as a creed, he will summon the forces of government, both in national and international spheres, strictly and forthrightly to account. And that day of reckoning is not far off. The world ferment of today is but the harbinger of tomorrow's judgment on evils that can no longer be endured. It is not a pretty picture, but democracy both can and will punish the transgressors of our modern world; these forces of hate, greed and arbitrary power that fear not God nor regard man. Freedom, justice and the equal sharing of power with weak and strong—these are the antidote for a terror-ridden world. American democracy means that to me, and I will never betray that trust nor surrender that right.

A WAY OF LIFE

Finally, American democracy means to me a way of life which I can hand on to my children unafraid and unashamed. We have in our home—my wife and I—two children, a son and a daughter, who must inherit our part in American life and destiny. You cannot deceive those youngsters! They understand all too well how badly the democratic process often works. But they, too, even down in their disillusioned hearts, have a conviction that the way of freedom, justice and sharing is the only way that can win. These are the things they count on, and there are millions of other young people of like faith.

Christianity, a Religion Not of Clergymen But of Laymen

By Harry Emerson Fosdick

IN the old story of Joseph and his brethren, you recall that Joseph's brothers sold him as a slave into Egypt, and that there he rose to be prime minister to the Pharaoh. Then famine fell on Palestine and those same wicked brothers, going down to Egypt to buy corn, found themselves confronting Joseph in all the pomp and circumstance of his high position. While he recognized them, they did not recognize him, and as he looked them over, you remember, he missed the brother he wanted most to see—Benjamin, his favorite. Accordingly, when he sent his brethren home with corn for their families, he laid a stern injunction on them: if ever they came back again, they were to bring with them that younger brother they had told him of. So, when a second time they had to go to Egypt for corn, Judah told his father, Jacob: "The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you."

This morning we leave behind us the ancient context of that verse, for here is one of those instances in Scripture where out of a special setting steps a timeless truth that across the centuries has fitted many contexts, and that now walks into our day, saying, as though the words were from God himself, "Ye shall not see my face, except your brother be with you."

BROTHERHOOD A NECESSITY TODAY

The word "brotherhood" suggests to many a lovely ideal that poets sing about:

> When man to man the whole world o'er
> Shall brothers be, for a' that,

but in an era like this, they say how far off a dream it seems! Yet, natural as that mood is, such a picture of brotherhood as an idealistic dream is a thousand miles from the actual situation that we face. The truth is that if we want any decent thing on earth, brotherhood has become an inexorable necessity, so that everything we desire and care for most is saying to us, "Ye shall not see my face, except your brother be with you."

Public health is saying that—no one can be safe from epidemics until everyone is safe. Economic welfare is saying that. It is not poets who now most preach fraternity, but everyday, ordinary prosperity that says to us, "Ye shall not see my face, except your brother be with you." Public morals are saying this. In our world where the average moral tone of the community has so many means of expression—radio, movies, newspapers, magazines, books—that by no possibility can be kept out of our homes, no home is morally safe while the ethical tone and temper of the whole community is low. Yes, this truth reaches out now to world-wide scope and meaning. I had almost given up hope that in my day that wretched blunder, the Chinese exclusion act, would ever be undone, but now not as a matter of ideals but under pressure of exigent necessity the President is saying that it must be undone. We have a war on our hands and then a peace, and China must be at the heart of it. For us to keep on our statute books that appalling insult against a whole race of valiant allies, in order to prevent 105 Chinese a year from coming in on the quota, is sheer insanity. Once more, what we want most—a decent outcome to the war and the peace—confronts us, saying, "Ye shall not see my face, except your brother be with you."

CHRISTIANITY A TRIANGULAR RELIGION

What are these realms where God is saying to us that only by way of brotherhood can we reach any happy and desirable goal—public health, economic welfare, social morals, international cooperation and all the rest? These are the layman's realm—no specialty of priests and clergymen but the areas where the day-by-day business of laymen and laywomen is carried on. It is there that the issues of Christianity are at stake today; it is there that the ultimate test of religion's reality is confronted.

Christianity does start with the love of God but it does not stop there. Christianity does start with the deep, inward needs of the individual soul, but it cannot end there. Christianity is a triangular religion—God, the soul, my brother. Leave that third element out and the love of God becomes an unreal abstraction, the New Testament itself crying to us, If a man love not his brother whom he hath seen, how can he love God whom he hath not seen? Leave that third element out and the deep needs of the individual soul can never be met, since no man is the whole of himself, his brothers are the rest of him. Especially in these times this triangular nature of Christianity is the crux of the matter—the love of God transforming the individual soul, so that brotherhood is possible—and that, my friends, carries the whole matter straight into the layman's realm.

CHRISTIANITY STARTED WITH LAYMEN

Note first that in thus recovering Christianity as a layman's religion we are getting back to the place where Christianity started. Neither Jesus nor any of his disciples were members of the priesthood or the clergy. They were laymen, all of them. The Master, a layman himself, talked nothing but laymen's language —God a shepherd tending his sheep, a husbandman pruning his vines, a farmer sowing and reaping, a merchantman seeking pearls, a householder giving trusts to his stewards. In every accent of his teaching he brushes past the language of the schools to deal in

plain speech with the areas where laymen and laywomen live and work.

Alas, how all too soon that changed! First, by the sacramental route. The old pagan idea was that God is a very mysterious power, dangerous to deal with, whose ways not everyone can understand, so that a special class, the priests, must manipulate the techniques by which God's grace is mediated to the multitude. So priestcraft came in. As at Niagara Falls one watches the whirling turbines, quite willing to let the electrical experts manage the perilous power, and only at second hand accept the blessings they confer, so the laymen became the recipients, and the priests the technical engineers, of God's grace.

When Protestantism arrived, that division between the clergy and the laity shifted its basis but maintained its strength. The minister became the parson, that is, "the person," the authoritative expounder of the Word of God, and so the ruler not only of the church but, as in the Puritan commonwealth, of the community too. It was the business of the minister to expound God's Word; it was the business of the laity to listen. Phillips Brooks tells of a Protestant clergyman who, wishing to preach upon the relationship between the clergy and the laity, chose as his text a verse from the first chapter of Job: "The oxen were plowing, and the asses feeding beside them." So!

CLERGY AND LAITY HAVE SAME TASK

This division between clergy and laity is so persistent that even today we moderns find another way to accomplish it. We use the category of the specialist. Does not differentiation of labor everywhere obtain? Is not life's total task broken up into fractions, and is not one man responsible and competent in this and another in that? So the minister becomes the specialist in religion. That is his business. Then the money idea comes in, and just as in other realms we pay for the products of other men's specialization, so the layman becomes the man who pays the minister to take care of religion, and once more we have the old division back again.

My friends, that is an unhealthy situation. This is not what Christ meant. Moreover, the place where Christianity is having its most crucial battle is out there in the layman's realm—in daily morals, home life, school and market place, politics, economics, international relationships. Somehow to make Christianity work there, where not the clergyman so much as the layman moves—that is the test to which Christ's gospel is being put.

With this much clear, consider now the personal impact of this truth upon the layman's life. One of the worst results of the common conception that the clergyman is the specialist in religion is the idea of a double standard—the clergymen expected to be more Christian than the layman, a holier man, under more solemn obligation to be Christlike. But see! Some things one class of people can specialize in, the results of whose differentiated labor we, without sharing either their knowledge or experience, can avail ourselves of. The electrician, engineer, physician, lawyer —they can specialize, and we can purchase the results. But just as soon as we go down into life's profoundest experiences we are in another realm. No one can breathe for you; no one can eat for you; no one can fall in love for you; no one can pray or be forgiven or be "strengthened with might by God's Spirit in the inner man," or love your brother in your stead. In all such vital realms there is no specialization that I can beg, buy, borrow or steal from another man. There all real experience must be firsthand. There are not proxies for the soul.

AT THE GATEWAY OF PRAYER

You come to church and want me to talk to you about prayer. Well, I will do my best. After all these years I ought to be able to present our deep need of prayer, the cogent arguments for its possibility, and the stirring illustrations of its power, but when all that the pulpit can say about prayer is said, it is still true that our major difficulties in praying spring not so much from arguments that the clergyman, as a specialist, can answer, as from our day-by-day lives where clergymen and laymen are all alike. No man can be right with God who is wrong with his brother. Jesus did say that when we pray we are to go into our closets alone and shut the door, and that makes many think that prayer is a matter only between the individual soul and God. No! Always couple with that another word of Jesus: "If . . . thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, . . . first be reconciled to thy brother, and then come and offer thy gift." So even at the gateway to prayer God stands, saying, You shall not see my face except your brother be with you. At that point it is clear that all difference between clergymen and laymen vanishes.

Or you come to church and want me to talk to you about forgiveness, the grace of God that can do for us what was done for the Prodigal, who, after a tragic mistake, was given a second chance. Surely I should be able to talk about that—talking about that might be called my specialty. But there too we all face alike the basic law that meets us not so much in church on Sunday as in daily life on Monday. Again listen to Jesus: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Ah, God, you have made brotherhood not a perfectionist ideal but an inexorable spiritual law so that even your forgiveness we cannot see except our brother be with us.

THE LAYMAN THE KEY MAN

Now the issue of all this is intensely practical. In the first century of the church Christianity was spread across the Roman empire not by clergymen but by laymen who in daily life translated the gospel into practical brotherhood, so that one old pagan cried, "See how these Christians love one another!" There is something to be said for that old Quaker protest against having any specialized and paid clergy at all. My own impression is that ministers are a necessary evil—necessary indeed but a liability too, in so far as

a priestly class encourages the idea that religion is our specialty, and so obscures what the New Testament calls the priesthood of all believers, and dims that primary function the layman pre-eminently can fulfill —the translation of the gospel into terms of day-by-day human relationships.

One day in 1880 a United States revenue cutter sailed into the harbor of Wilmington, North Carolina. The captain's name was Charles Jones, and he took the opportunity as they lay in harbor to tell a little Chinese cabin boy the story of Christ and his gospel. That Chinese boy's name was Soong. He returned to China and founded the Soong family. He is the father of Mei-Ling Soong, Madame Chiang Kai-Shek. Believe me, that was a great day's work for the Kingdom that layman did!

What a chance you laymen have, getting next to people in the ordinary, intimate, day-by-day relationships of life, where Christianity meets its most real and practical test! Do not misunderstand me. I am not depreciating my special vocation. I glory in it. I too have my chances to be brotherly, yet when the great mass of men and women want to know whether Christianity can really be made to work in this realistic and practical world, it is to you and to the realms where you live that they look for the ultimate test—the love of God so changing men that brotherhood becomes possible.

LIFE TODAY CALLS TO BROTHERHOOD

How clear this is when we carry our thoughts one stage further and see our truth illustrated in the large affairs of our generation!

Brotherhood an idealistic dream? That is nonsense! All the most realistic voices of our time are proclaiming its inexorable necessity. Even geography proclaims it, as the earth grows smaller and smaller, until good neighbor policies become not ideals but necessary politics for whole hemispheres, and the ominous fact confronts us that we must live together either as brothers or else as murderous foes.

Biology preaches this to us, no longer seeing even animal life merely as a struggle for existence, "red in tooth and claw with ravin," but seeing rather the great beasts, the ichthyosauri and all the rest, and even lions and tigers now, doomed to extinction, while the littler fellows, ants, bees, birds, who have learned cooperation, will survive. Anthropology says this, denying in the name of science our assumptions of racial superiority and crying that there is no such thing as a master race but that all races are of one blood and of equal possibility. Listen to Professor MacIver, Columbia University's sociologist, as he smashes through our racial pride: "The assumption of the inherent superiority of one race over all the rest, of the Nordic over the Latin, of the Anglo-Saxon over the Slav, of the Gentile over the Jew, of the Western over the Oriental, of the white over the colored, is childish folly, contrary to the teachings of science, dangerous to the common weal, and unworthy of civilized man." So! That's not playing brotherhood on a flute—that's blowing it on a trumpet. And democracy says this to us—no hope of government of, by and for the people save in the climate of fraternity—liberty, equality, fraternity, one and indissoluble.

THE FINAL TEST OF CHRISTIANITY

There is an old wisecrack about the Unitarians that they believe in the Fatherhood of God, the brotherhood of man, and the neighborhood of Boston. Well, that day is over for all of us. Now it is the Fatherhood of God, the brotherhood of man, and the neighborhood of the world if we are to have any hope at all.

Well, we ministers will do our best to help. Along with you we will build churches like this, breaking down the barriers of denomination, creed, race and nation, coming before the face of God here, our brethren with us, to worship him. But still the final test is out there in the world where you live and work. The symbol of the coming Kingdom is not a convention of the clergy. No! The symbol of the coming Kingdom appears wherever business grows more just, home life more lovely, racial relationships more fraternal, peace more near; and the Magna Charta of Christianity is still the Master's word, "One is your teacher, and all ye are brethren."

STUPENDOUS readjustments must be made in the social, economic and political life of the world at home and abroad if mankind is to escape from chaos into ordered life. For these the church must lift up her voice, and her members must take their part in the accomplishment of these changes. But these adjustments depend finally upon achieving moral and spiritual community, and it is the chief business of the church to work to this end. First she must demonstrate in her own life that it is possible to rise above races, class and religious prejudice and then she must continually mediate to all men the cleansing and renewing and uniting grace of God through Christ.

BISHOP JAMES C. BAKER.

I KNOW of no better way of going about the task of finding what is the essence of religion than by trying to discover what is the element that is common to all Christian churches and denominations, for their name is almost legion. That common element certainly has nothing to do with theology, for theologies are as wide apart as the poles, and if any one of them is right then all the differing ones are in this respect necessarily wrong. Nevertheless there is a common element in all Christian churches. It is the attitude of "otherminded-ness," or unselfishness. ROBERT A. MILLIKAN.

AMERICA needs dedication to higher standards in public life and in business. We need that each individual rededicate himself to religious study, that he may fulfill his birthright as a child of the one God. Only in humility engendered through religious education may those individuals who compose society attain the highest concept of service to themselves, their fellow men, their America, to world peace, prosperity and happiness. ERIC A. JOHNSTON.

This Conflict of Race

By J. Claude Evans

And [God] hath made of one blood all nations of men for to dwell on the face of the earth. Acts 17:26.

THESE WORDS of Paul in the text were addressed to a group of people from many lands who had gathered on Mars Hill in the city of Athens. It was the custom of the time for all interested people in Athens and strangers from abroad to gather here to discuss the latest items of interest in philosophy and religion. And Paul says to this conglomerate crowd: "God hath made of one blood all nations of men." While these words look harmless enough, we must remember that the races and nations of Paul's time lived together in a state of suspicion, misunderstanding and hatred. The Jew hated the Samaritan; the Samaritan hated the Jew. The Greek despised the Roman as a pretender of culture; the Roman looked at the Greek with a feeling of inferiority and therefore compensated with arrogant military conquest and aggression. So Paul's words were full of meaning.

We today also live in a world of races and nations, and these races and nations to a great extent regard each other with suspicion, misunderstanding and hatred. One example of this prejudice between races is the prejudice between the whites and the Negroes of America. This prejudice has traditional rootage in the slave days of the Old South and cannot be understood apart from this background. Once the Negroes were simple, illiterate tribesmen brought over from Africa to labor as slaves on the plantations of the New World. They belonged to the slave class; the whites belonged to the property-owning class. Even the non-property-owning whites, who were free, looked upon the Negro as belonging to a lesser class. With the passage of time, this attitude became rooted in the judgments of the people of the South. As these judgments became a part of the cultural heritage, they soon became prejudgments, or prejudices, handed down from generation to generation.

SOME FRUITS OF PREJUDICE

When a person has a prejudice, the prejudice affects the way he acts. Consequently, the prejudice of the South has resulted in discrimination against the Negro. In many states the Negro schoolteacher is not paid as much as the white schoolteacher despite the fact that both may have the same qualifications. Or again, the political organization in many areas is such that the Negro is not allowed to vote despite his constitutional guarantees. The South Carolina state democratic convention in recent session refused even to consider the idea of allowing qualified Negroes to vote, despite the fact that the resolution was signed by twenty-one white citizens of high standing and idealistic purposes.

PREJUDICE BETWEEN ORIENT AND OCCIDENT

Racial prejudice in the South, however, is but a mild reflection of the racial prejudice around the world. The Second World War is now bringing these festering conflicts to a head. Probably the most notable example is the racial antagonism between the Orient and the Occident. During the First World War Japan fought with the Allies, and the Japanese were called our little yellow brothers. In the postwar settlement, however, their request for the inclusion of a statement of racial equality in the Covenant of the League of Nations was denied. To this, despite the fact that the "Gentleman's Agreement" had reduced Japanese immigration to a mere trickle, the United States added the Oriental Exclusion Act of 1924. Thus the Occident reacted to the Orient.

But the Orient also reacted to the Occident. The nationalistic pride and racialistic prejudice of the Occident played into the hands of the newly revived Shinto religion of Japan supported by the military leaders. The ancient beliefs of the divine destiny of the Japanese people—whose emperor "descended directly from the gods"—were resurrected to support the modern industrialized and Westernized Japan. While accepting Western technological culture, she for the most part rejected Western religion. In 1934 the dagger was pulled from under the belt with the beginning of the Chinese aggression. It took seven years and a Pearl Harbor for the Occident to discover that this aggression was a symbol of the world crisis. Now the little yellow brothers have become "the little yellow bellies."

Christianity has the solution to this world conflict of races and nations, and that solution is embodied in the words of Paul in the text: "And [God] hath made of one blood all nations of men for to dwell on the face of the earth. . . ." What do these words mean?

GOD IS FATHER OF ALL

Paul was saying, in the first place, that Christianity is related to this knotty problem of racial and national relationships, because God is the Father of all races and nations. "And *God* hath made. . . ." God the Father of our Lord Jesus Christ is also the God and Father of all people. Ours is a universe. The Christian God is the only real God, and he is the Father of all mankind.

Since God is the spiritual Father of all men, then the prime religious duty of all his sons is to love God with all one's heart, mind, strength and soul, and to love one's neighbor as well as one loves one's self. "Who is my neighbor?" asked the religious seeker of Jesus. Jesus answered with the parable of the Good Samaritan. This parable cannot be rightly understood unless one remembers the relationship between the Jews and the Samaritans that existed at the time Jesus lived. The Jew hated the Samaritan. To keep from going through a piece of Samaritan territory three

miles wide on the way to Jerusalem, the Jew would walk as much as fifty miles out of his way to stay in Jewish territory. The Samaritan also hated the Jew. In his turn, he would scatter the bones of the dead in this three-mile stretch of land so that any venturesome Jew, who might attempt the short cut, would probably touch one of these bones and be therefore declared unfit to partake of the ceremonial feasts. Against this kind of background, Jesus gave the parable of the Good Samaritan. Who is your neighbor that you should love? Any person of any race or nation who is in need.

THE LOVE COMMANDMENT

But how can you be sure that your neighbor is Christian? Jesus gave the answer when he added the phrase "as yourself" to the "love commandment." Love toward a person becomes Christian when you love the person as much as you love yourself. Whatever right you demand for yourself, you must seek to give to everybody else. Whatever privilege you have, you must seek to give to everybody else. Politically, that means that if we want to live in a democracy, we must give the right to vote to everybody on equal basis regardless of race. "But some people aren't intelligent enough to vote," some people say. Granted; then make the qualifications for voting one of education and not one of the color of a person's skin. Treat the other person politically as you would treat yourself. If you don't believe this, then for honesty's sake don't prate about how this war is a war for democracy.

Economically, the love commandment of Jesus can be implemented by equality of opportunity. When Christians begin talking about loving one's neighbor economically, someone says, Well, just dividing the wealth of the world is no solution because in ten years it would all be back in the same hands as before. That, within limits, is undoubtedly true. The mere division of wealth indiscriminately is no solution; but the solution can be found by giving to all economic equality of opportunity. Thus, in South Carolina, in place of the seventeen counties which in 1939 had no Negro high schools, the principle of equality of opportunity would demand that these high schools be provided. On the national scale, permanent peace will be a rainbow's pot of gold unless among the nations there can be assured this same equality of opportunity in regard to natural resources and raw materials. The old divisions of the have and have-not nations must be changed so that all nations will be *have* nations.

'PURE RACE' AN ILLUSION

A second meaning of Paul's words is that there is no such thing as a pure race. God hath made "of one blood" all nations and races. Blood in biblical literature stands for the inner source of life. Without blood, the inner source of life is gone; death sets in. Therefore, what Paul was saying was that in all men, regardless of race or nation, this inner source of life is the same. Christian theology goes even further and says that this inner source of life is the spiritual entity which relates man to God. It is his soul, and all men have souls. Moffatt translates the phrase, all men come "from a common origin," but the meaning is the same. If we all come from a comon origin, then manifestly there is no such thing as a pure race.

That is what the Bible says. What does science say? The same thing. Anthropologists are saying that there is no such thing as a pure race. One British anthropologist has recently advanced the theory that the white race is actually a mixture of three basic racial stocks: the Caucasian, the Mediterranean, and the Negroid.

NO SUPERIOR RACE

In the third place, Paul was saying that there is no such thing as a permanently superior race. God hath made "all nations." Therefore, from the concept of God we have in Jesus, we know that God did not make one race foreordained to be permanently superior over other races. The soul of man, the inner source of life, is the same in all people. There is, consequently, in all men enormous spiritual potentiality capable of almost unlimited growth. Hence, there is no such thing as a permanent superior race. History bears out the contention. Down its stream have come many races and nations superior in their times: the Hittites, Babylonians, Egyptians, Assyrians, Greeks, Romans, and so on.

Whenever one race or nation sets itself up as superior to another race or nation, the inferior group reacts in one of two ways. One way is the way the Germans reacted to the Versailles treaty and the Japanese reacted to Western culture. They quietly bided their time with bland smiles of diplomacy. Then, in the night seemingly (but the night was our own blind selfishness), they struck with as unprincipled aggression as the world has seen.

On the other hand, a second way inferior races or nations react to superior races or nations is in terms of overcompensation. Here, fortunately for us, the Negro has chosen to act. To succeed in such a world, he knows that he has to be more than average; he has to become the best. Hence, he works harder than anyone else. He gets up earlier. He stays up longer. With the result that some of them become better than the superior race.

THE WAY TO GREATNESS

If there is no such thing as a permanently superior race, what then of the contributions the white race has made to the world? What of the inventive genius, the business acumen, the political institutions of Western society? Surely these are of value. Yes, they are of value; but the only way to preserve them is to share them with all nations and races. If we want our racial talents to endure, we must face the world in terms of service. They cannot be forced upon the world; they can only be shared with the world. The greatest nation, therefore, will be the nation that shares the most. Jesus spoke of this long ago: "he that would find his life must lose it for my sake." To make our race great, we must make it become the chief servant of all races. That is the call and destiny of any nation or race who chooses to worship the God and Father revealed in Jesus Christ.

The Fifth Freedom

By Charles M. Crowe

The love of money is a root of all kinds of evil. I Timothy 6:10.

FREEDOM FROM GREED is the fifth freedom. Instead, it must be the basic freedom if the other four freedoms are to survive in the postwar world.

Greed—not want, nor fear, nor restrictions on speech or worship—is the master cause of war. All our fancy talk about these four freedoms of ours must not obscure the plain truth that fundamentally the real enemy of free men and the abundant life for all men is lust for gold. True, it is often disguised behind complicated economic, political and social situations created by the selfish interests of men and nations, America and Americans included. At the Versailles peace table it was Woodrow Wilson who "talked like Jesus Christ." But he was alone. The other voices there and those back home in America were voices of greed. They were concerned with protecting and furthering their own interests, The same thing is likely to happen again. You can read the rumblings in this country. If an orderly and peaceful world society be possible at all, and if a meaningful democracy is to be preserved at home, it will be only when men have been saved from themselves and from the greedy ambitions of their fellows. Yes, freedom from greed is the fifth and greatest freedom.

Freedom from greed implies freedom from racketeering in all its forms.

LABOR AND INDUSTRIAL RACKETEERING

It implies freedom from labor racketeering. Even the warmest friends of the laboring man agree that the cause of organized labor has been seriously jeopardized by the inordinate greed of labor exploiters. The arrogant effrontery of some of the leaders is an insult to all who would be free to enjoy the processes and fruits of a true democratic state. These men are motivated basically by one thing: greed. Proud and lordly labor unions concerned with their own rather than the common welfare have gone rampant with the lust for gold and power. Government by labor racketeers is no different than government by political or industrial racketeers. The individual laborer today is not a free man. He is often the victim and slave of unscrupulous labor leaders. In America and in the world men must be free to work without first selling their souls to men who fatten their purses behind the subterfuge of protection.

Freedom from greed implies, further, freedom from industrial racketeering. The profit motive has built big business and has given us many nice gadgets to take our minds off the curse it has also placed upon the society of free man. Big business is a devotee at the shrine of greed. And so we sold metal to help arm Japan and created international cartels that make money for the stockholders no matter who wins the war. Our public utilities buy legislatures to fatten dividends; our corporations bring legislative pressure to short-circuit public interest in favor of their own. The Federal Trade Commission has been compelled to expose the fraudulent advertising claims of many common products marketed by respected and wealthy corporations but which are detrimental to public life. Indeed the history of greed at work in the Frankenstein of big business has led the capitalistic system itself to the brink of collapse. And now government regulations. But government regulation has not curbed the lust for gold. And so we already see the greed motive at work as the demigods of industry, getting over their fright, look to the postwar world for the kill. American corporations are out to capitalize on the destitution of the world and to control international trade.

THE MAGNATES AND THE WAR

In the words of William Allen White: "It is silly to say that New Dealers run this war show. It's run largely by absentee owners of amalgamated industrial wealth, men who either directly or through their employers control small minority blocks, closely organized, that manipulate the physical plants of these trusts. Also, for the most part, these managerial magnates whom one meets in Washington are decent Americans. For the most part they are giving to the American people superb service. They have great talents. If you touch them in nine relations of life out of ten, they are kindly, courteous Christian gentlemen. But in the tenth relation, where it touches their own organization, they are stark mad, ruthless, unchecked by God or man, paranoiacs, in fact, as evil in their designs as Hitler. They are determined to come out of this war victors for their own stockholders. This attitude of the men who control the great commodity industries and who propose to run them according to their own judgment and their own morals, does not make a pretty picture for the welfare of the common man. These international combinations of industrial capital are fierce troglodyte animals with tremendous power and no social brains. They hover like old Silurian reptiles about our decent, more or less Christian civilization, like great dragons in this modern day when dragons are supposed to be dead."

Well, these are picturesque words, but their portent will have to be reckoned with if this brave new world is to be what we want it to be. Yes, freedom from freed—the lust for gold—must begin at the top.

POLITICAL AND LIQUOR RACKETEERING

Freedom from greed implies, also, freedom from political racketeers, those essentially selfish statesmen who are passionately devoted to maintaining and restoring political boundaries rather than being concerned with an equitable distribution of territory and

raw materials according to the needs and rights of the peoples of the earth. I saw a letter from a naval officer in the South Pacific recently in which he stated that he would feel much more like fighting the war if he felt he were fighting it (as he had thought in the beginning) for home and freedom. Having been behind the scenes, however, he knew he was fighting a war of the politicians for the preservation of empires, political and economic. And, on the home front, the political woods are full of wolves more concerned with their own political futures and the ambitions of their own blocs and pressure groups than with the welfare of the country as a whole or the promotion of the four freedoms here or anywhere.

Freedom from greed implies, too, freedom from vice and liquor racketeering. Traffic in strong drink, gambling, sex immorality, depraved entertainment, obscene literature, all contributing to the degradation of youth, is a tragic commentary on the worship of Americans at the shrine of greed which leads to the betrayal of anything sacred for a profit. The startlingly great increase in juvenile delinquency in the past few years is mute evidence that we have too long condoned evil enterprises on the inexcusable reasoning that they are profitable—to the stockholders in profits and to the government in taxes. Profitable? Perhaps, but deadly, too, to the moral character of the nation. One of the absurdities of the war effort is that the liquor industry, admittedly a non-essential industry, has been little affected to date; it is using tires, manpower, gasoline, transportation facilities to help keep soldiers and defense workers from being 100 per cent efficient. Greed is the answer.

Well, the list might be continued. But these are sufficient to underscore the fact that the basic enemy of all free and decent men is their own selfish love of gold acquired without regard to but at the expense of the welfare of their fellow men. It is this that tears a nation apart, that blocks the way to cooperation between nations.

RELIGION, ONLY HOPE FOR FREEDOM

What are we going to do about it? How shall this all-important freedom be won? How can men be saved from themselves? Here comes into focus the fact that this is the supreme function of religion. For the exploitation of human life for selfish gain is a basic denial of the Fatherhood of God and the brotherhood of man. You can't legislate greed out of human experience; its eradication comes from loyalty to the unenforceables. Only as we are captured by an ideal that is bigger than we are can we be freed from the slavery of greed. Thus in any national or world society it is not law, but religion, that is the ultimate basis of the common life. The degree and quality of the religious faith of people, and not the laws on the books, determine the

A Pastoral Prayer

By Robert A. Ashworth

ALMIGHTY GOD, Father of our spirits, who callest all Thy children to live together as brothers one of another, forgive, we pray, our querulousness and strife and all man's inhumanity to man. We have allowed men to be used as means, to serve our own profit or contentment, unmindful of their comfort or security. Claiming superiority for our own creed, our culture or our color we have dealt disdainfully with our fellows and have withheld from them the rights, the respect and the dignity that are their due as sons of God and brother men. Though Thou hast made of one every nation of men to dwell on all the face of the earth, we have denied that comradeship through pride of race or nation and have broken the bonds that hold the world together. Thou hast bound men together in one family of humanity, yet we have rebelled against the law of brotherhood without which there can be only division.

Grant to us the grace of understanding that we may discern beneath the differences that divide us the strivings, the yearnings and the human needs that are common to us all. Loyal to the vision of truth that Thou hast given to us, may we respect the sincere convictions of those who differ from us. May we withhold from no other group of men the liberties and opportunities we claim for ourselves. May we do to other groups what we would that other groups do to our own, and so fulfill the Golden Rule.

While our nation is at war for a free world and for the rights of men everywhere, forbid that we should anywhere in our homeland restrict the rights of fellow citizens or subject them to contumely or persecution. Keep us alert to all occasions of racial or religious dissension and firm to resist all prejudice that divides our people or embitters any portion of them.

Now that the world is rent asunder by hate, when nations maim and kill one another and think that so they do God service, encourage the hearts of all men of good will of whatever nation and all who strive for peace. Bless Thy church in every land. May its unity of purpose be deepened and made manifest and its witness to a bidding truth be strengthened. We pray for our friends and, as we have been taught, for our enemies, that the time may not be far off when friend and foe shall forget the rancor of the past and shall walk together and work together for a better world. May we forgive as we hope to be forgiven and humble ourselves before Thee in common penitence for every wrong of which we have been guilty.

O Lord, save Thy people, and bless Thine inheritance, and may all the peoples have a share in it. Through Jesus Christ our Lord. Amen.

character of a civilization. It is the voluntary commitment of life to a great and holy objective that is the significant test of free men. Only as such inner spiritual controls guide us are we free. We deserve the heritage and prerogatives of men of freedom only as we respect the ideals and moral laws that are unenforceable.

Is there no central faith, no great loyalty big enough to command us in this critical hour of destiny, that will shake us from our slavery to greed and make us free indeed? We look in vain to victory on the battlefield, to a new order, to a world court or congress of nations, to laws of Congress and directives of the Commander-in-Chief, to the plan of science for a world of plenty. There is only one hope—the power of God in human hearts, the Christian concept of the brotherhood of man. We shall be free from greed in proportion as men in their own personal lives are supported by the inner sanctions of divine wisdom and power in maintaining selfless standards of living and service. God alone can save the people when they are unable to save themselves.

Thus it is fatal for us, pressed as we are by the emergencies of war, staggered as we are by the productive power of machines and minds, overwhelmed as we are by multifarious legislative regulations, to put our faith for a new and decent world in military victory, in gadgets of plastics or in cleverly contrived economic and political arrangements. The burden of freedom is not on men of politics, or men of the military, or men of industry, or men of science; it is on men of faith. We shall be free indeed only if we set up our own inner creative spiritual powers to match and control the unleashed might and hatred and greed of men. The fundamental issues that lie ahead of the nation are not economic or political issues but moral and ethical issues. The specter of greed looms as the real enemy of a true human brotherhood.

NEW CHALLENGES TO THE CHURCH

It is for this reason that the Church, with its message of sacrifice and service, of concern for the common man, of human brotherhood, is the most important institution in the world today. If its guidance and influence and spirit are overlooked in the plans of men for a better world, such plans will rest on no enduring foundations. The Church must be supported and strengthened as never before. Only the power of God in human hearts can cleanse and direct and strengthen our motives and so guarantee the kind of world we want. It is not new plans that we need, nor new things, nor new systems; but a new spirit based upon the recognition of all peoples as children of God and on the knowledge that the welfare of the individual is

Poems of Brotherhood

By Thomas Curtis Clark

God's Dreams

DREAMS are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

Who Goes There?

WHO goes there, in the night,
Across the storm-swept plain?
We are the ghosts of a valiant war—
A million murdered men!

Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again!

Lincoln Speaks Again

HE speaks again! No longer by that stream
He knew so well can Lincoln rest in sleep.
How could he waste his hours in slumber deep
When nations dare new wars, when all shores teem
With hate and grim destruction? His strong voice
Is calling to all men: "Come, let us cheer
The broken-hearted, heal their wounds, and here
Reconsecrate ourselves to God. Let us rejoice
In righteousness and peace. Vain, foolish men
Who think to build a world on greed and hate!
Come, let us rear a new and glorious State.
Why should we take up arms of war again?
Let us now build a world of brotherhood
In which all men shall strive for all men's good."

The first two poems are from Mr. Clark's new volume, *God's Dreams* (Willett, Clark & Co., Chicago), and the third from his *Lincoln: Fifty Poems* (Trovillion Private Press, Herrin, Ill.) They are used by special permission of the publishers.

dependent on the welfare of all. The superproduction of goods will not save us. Our excellent plans for slum clearance and housing and social security will not save us. We will be saved only as the leaders and the people are so possessed of the spirit of God that common honesty, common decency, common goodness and common respect for the dignity and rights of men will be accepted as the norm of human relationships.

TOWARD A BROTHERHOOD, UNDER GOD

The genius of America lies in the fact that faith in God has been at the center of our life. This has found expression in the words and spirit of the great documents of the nation, in the character and purposes of the founding fathers, in the great men of our history, in the faith of the pioneer settlers of the west, in the arts and songs of the people. It is this which gave us birth, which has held us together, which has guided and shaped our destiny, which makes democracy possible. If we lose this we lose the germ, the essence, the spark of our being. We lose the one element capable of releasing us from the shattering impact of the conflict of selfish interest. It is for us to decide whether we shall be victims of the divisive and destructive demon of greed or join in a true brotherhood under God. We must get from God the power to love one another, and the capacity to work for one another. Otherwise we shall never be free; and the god of selfishness will enslave and destroy us.

Yes, greed spreads a dark shadow over humanity. It blights human lives. It shrivels human personalities. It paralyzes the homes of the people and strikes a dagger in the back of democracy. A stumbling block for the Church, against it needs to be arrayed all the power of men of God.

Emblazoned on a mural in one of our great New York skyscrapers, artist Frank Brangwyn puts in pictures and words this conviction: "Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lesson taught him close upon two thousand years ago." Yes, and that lesson basically is this: A man's life consisteth not in the abundance of things he possesseth. He who would be great among you, let him be your servant. What shall it profit a man if he gain the whole world and lose his soul?

The Horse that Fell Down on the Pavement

A Sermon for Children by William F. Hastings

IT WAS one of those winter days when the trees hang heavy with ice jewels and all the world is fairyland. Downtown in the big city there were few trees, but icicles hung from street signs and from the sides of tall buildings. When you came where two main streets crossed, you saw that cars and trucks, buses and streetcars were stopped in all directions. When you passed through the crowd of people, you found out what was the matter. A horse had fallen down on the icy pavement.

The driver tried to push him up and pull him up. He tried to whip him up and curse him up, but the horse still lay on the pavement.

A little newsboy pushed through the crowd and cried: "Please, mister, let me try! I c'n get your horse up." No one paid any attention except the big policeman. He waved his hand to keep the boy back. The driver tried to push the horse up and pull him up. He tried to beat him up and even tried to kick him up, but the horse still lay on the pavement.

The newsboy called out again: "O please, gimme a chance! I'll get him up."

Someone in the crowd said with a laugh, "Why don't you give the kid a chance? You're not getting him up." But the big policeman waved the boy back.

Again the driver tried to pull the horse up. But there lay the horse still on the icy pavement. And by this time the driver was tired. Sweat was running down his face, even though the day was cold. He wiped it off with a big bandanna handkerchief.

"Let the boy try!" "Give the kid a chance!" "Why not let him try?" Everyone seemed to be shouting now. Everyone wanted to see what the newsboy would do. The driver said nothing. The big policeman stood aside and motioned the boy toward the horse.

The boy then reached into his pocket and pulled out—what do you suppose? That's right, in spite of rationing—two lumps of sugar! The boy let the horse smell the sugar, and moved back a little. The horse was interested. The boy let the horse smell the sugar and moved back again. The horse was more interested. The boy let the horse smell the sugar again and again moved back. The horse was much interested. The boy let the horse smell the sugar still again, and moved back again. The horse was very much interested indeed.

All of a sudden that horse gave a leap, and he was on his feet before you could say Jack Robinson. There he stood all shivering and shaking in his harness. The newsboy patted the horse, then fed him the two lumps of sugar. Then picking up his newspapers, he slipped off through the crowd, but not before he called back to the driver and the policeman, "Sweetness, boys, sweetness'll do anything."

And as the little eight-year-old girl said when she heard the story, "You know there are two kinds of sweetness." Perhaps a verse from the Bible can help us see what she meant. "Pleasant words are as a honey-comb, sweet to the soul." Pleasant acts, too, not only are sweet, but strong. They get things done.

Sermon Outlines *from* PULPIT Readers

God Is Concerned

Text: Thou hast had regard for the gourd . . . and should not I have regard for Nineveh . . . ? Jonah 4:10, 11.

I. Introduction—Small incidents sometimes teach big lessons. We have one such from the life of Jonah. He had regard for a gourd, which he neither planted nor made to grow, and which was shortlived. God revealed that he had regard for people.

II. Body of Sermon—1. God is concerned over the wicked. (a) He wanted Nineveh warned that wickedness brings destruction. "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." (b) God destroyed the wicked in Noah's time with a flood. (c) The wickedness of Judah led to captivity in the days of Jehoiachin's reign. (d) Today we are heedless of God's warnings against wickedness. We neglect the house of prayer. We neglect to share our spiritual benefits. 2. God is concerned to have messengers. (a) Jonah was to be God's messenger to Nineveh. He tried to refuse; but God worked with him until he answered the call. (b) God has had messengers in all ages: Moses during Israel's exodus; Samuel in the time of Saul's reign; prophets before and during captivity. Jesus came at the beginning of the Christian era, saying, ". . . . except ye repent, ye shall all likewise perish." (c) We are to be God's messengers today. ". . . and ye shall be my witnesses . . ." 3. God is concerned to save those who turn to him. (a) He saved Nineveh. He had regard for "that great city, wherein are more than six-score thousand persons." (b) Jesus spent much time seeking the lost, receiving and eating with publicans and sinners, and forgiving sins. (c) God is saving people now.

III. Conclusion—The book of Jonah has a missionary message. God was revealing to the Jews then what he later showed Peter, that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

(Harry C. Dougherty, Parkland Christian Church, Louisville, Ky.)

Keeping Our Attainments

Text: Look to yourselves, that we lose not those things which we have wrought. II John, verse 8.

I. Introduction—It is one thing to attain; it is quite another thing to keep our attainment. It is one thing to work; it is quite another thing to keep what we have worked for and obtained. We must be concerned about keeping our attainments, and at the same time be zealous for new accomplishments. Having striven, we shall not cease to strive. But how can we best keep what we already have?

II. Body of Sermon—1. We must safeguard our spiritual attainments with the same keenness with which we safeguard our material gain. In a physical world we are apt to be more concerned about saving our money than about saving our moral and spiritual attainments. Jesus preached safeguarding moral and spiritual things first and all the rest, second. But we have not followed him. In our anxiety not to lose "what we have wrought" we must begin by safeguarding eternal values which we have found, in wholesome Christian living. 2. We must put our attainments to work. There is nothing worse for the Christian than letting his spiritual attainments rust out because of lack of use. By keeping our accomplishments at work we shall not only be helping others but we shall be increasing our own spiritual stature as well. Our investment will pay good interest. 3. We must extend our attainments to new reaches. When we are too well satisfied with what we have done there is left for us little incentive. Tomorrow we must strive for that which we could not attain today. Safeguarding and using and extending our attainments will make for us a lifetime job. Christ did all of this in a shorter space of time than he expects us to do it. One attainment of his but led to another—to the cross and its reward.

III. Conclusion—We must not lose what "we have wrought." And too, we must continue to attain. In a political world, we have not completely attained until we are able to say that every man is our brother. In a moral-spiritual world, we have not completely attained until we are able to say that to die, rather than live, is gain.

(Stanley K. Gambell, First Presbyterian Church, Hightstown, N. J.)

Toward Better Speech

A Free Forum for the Discussion of Slips of Speech and Manner

Version is VER-shun, in the class with nation, ocean; not VER-zhun. So, with con-VER-shun, the **sh** rather than the **zh** sound which is often heard.

Ally and **allies** are to be given the final accent—**al-LY** and al-LIES, instead of the frequently heard AL-ly and AL-lies.

Pentateuch is **PEN-ta-tuk** (long **u**) as in feud, tube, beauty; not as sometimes heard, PEN-ta-took with long **oo**.

From a professor's list of errors among the 200 most frequently spoken words as noted in student preaching:

DIFFERENT has three syllables and no **u** sound—**DIF-fer-ent**; not DIF-rent or DIF-ferent or DIF-fer-unt.

BELIEVE is **buh-LIEVE**; not BEE-LIEVE and not bLIEVE.

BEING has a final g-sound; it should not be omitted.

Georgia: "Connecticut is too sure on **perfect** (vb., PUR-fekt-ing, as given here recently), see, e. g., *Concise Oxford Dictionary.* Moreover, by analogy, what would affect be? It doesn't work." *North Carolina:* "See *Webster's New International* . . . accent on the second, not the first syllable, except as second choice." *Comment:* Authorities differ, as they often do. Usually, they prefer to have the accent fall upon the first syllable. Either way could not be called incorrect. However, the road of analogies is a hard way to travel in English usage.

Speakers sometimes become too precise in choice of language or in diction, thereby losing force. In his Yale "Lectures on Preaching," Phillips Brooks put it this way: "The notion of a great sermon, either constantly or occasionally haunting the preacher, is fatal. It hampers . . . the freedom of utterance. Many a true and helpful word which your people need, and which you ought to say to them, will seem unworthy of the dignity of your great discourse. Some poor exhorter coming along the next week, and saying it, will sweep the last recollection of your selfish achievement out of the minds of people. Never tolerate any idea of the dignity of a sermon which will keep you from saying anything in it which you ought to say, or which your people ought to hear. It is the same folly as making your chair so fine that you dare not sit down in it."

Contributions for possible use in this column should be sent to

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What is Preaching?

By F. W. Schroeder

VARIOUS answers have been given to this question. One of the finest definitions of preaching—though obviously never intended as such—is to be found in the New Testament: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life . . . declare we unto you." (I John 1:1-3.) This apostolic witness is the "truth," which according to the definition of Phillips Brooks, is to be communicated "by man to men."

Karl Barth, whose theology was largely hammered out in the pulpit, speaks of preaching as a proclamation, which is, as he says, "the attempt, essayed by one called thereto in the church, to express in his own words in the form of an exposition of a portion of the biblical testimony to revelation, and to make comprehensible to the men of his day, the promise of God's revelation, reconciliation and calling." The significant word in this statement is "proclamation," which he defines as "human language in and through which God himself speaks like a king through the mouth of his herald."

If one desires to express the essence of preaching in a succinct sentence it might well be defined as a proclamation of the Word. This statement may have the weakness of all definitions that aim at brevity; nevertheless it seems to me to express the heart of the matter remarkably well, for it has definite implications in regard to both the content and the form of preaching.

I

To speak of preaching as a proclamation of the Word is to be reminded immediately that the substance or content of the message to be delivered is not the preacher's personal word; that is, his own creation or invention. It is something that is given to him. This does not mean that the Word is given to him in some prefabricated or magical way; it is still necessary for the preacher to search for and to find the given Word. But discovery implies the existence of an objective fact or truth hitherto hidden or unknown. At times the Word will find the man; for what minister of the gospel has not had the exhilarating experience of having had some familiar word of Scripture suddenly become so luminous and compelling that it not only gave him a text for a sermon but the very sermon itself, except for its formulation in words and sentences and paragraphs? Unfortunately, such experiences are all too rare. Be that as it may, this one fact dare never escape us: preaching presupposes something given.

This becomes unmistakably clear in the preaching of the prophets and of the apostles. The prophets of the Old Testament proclaimed what God had revealed to them either by way of a vision, a dream, an experience, or some historical event. The prophetic announcement, "Thus saith the Lord," is not a pious formula but a statement of fact. The Lord had spoken, and the prophet was his mouthpiece. The preaching of the apostles in New Testament times was likewise a proclamation of the Word of the Lord—the Word made flesh. With comparatively few additions or embellishments they told the story of the life and death and resurrection of Jesus. This was the burden of their message that the unprecedented had happened; in Christ God had visited and redeemed his people.

F. W. SCHROEDER

● *The Apostles' Preaching—and Ours*

It goes without saying that neither the preaching of the prophets nor that of the apostles can be regarded as a blueprint for the pulpit of today. Conditions have changed and circumstances are different. We need to remember that the prophets as well as the apostles were itinerant preachers and not pastors of established congregations. The prophets were essentially men of one message and the apostles told the same story wherever they went; and they could do this without danger of repetition, for in most places this story had never been heard. Their situation would be analogous to that of a present-day missionary on a preaching tour through a new area. What he does on such a tour is to tell the gospel facts as given in the New Testament. But the average minister of today is called to preach Sunday after Sunday to the same congregation, and he may reasonably assume that in a general way the facts of the gospel are already known. Comparatively few people to whom we preach have grown up without benefit of some instruction in the story of Christ's life. Consequently a mere telling of the story does not meet the requirements of our situation.

And yet the story still needs to be told; perhaps more often and in a more elementary way than one would suppose. Christianity, we need to remember, is pre-eminently a historical religion. "The Christian knowledge of God," as John Baillie has so aptly put it, "is not given to any man save in conjunction with the telling of an old, old story." It is inconceivable how anyone can preach the good news of the coming Kingdom of God or the redeeming grace of God save by setting this gospel in the framework of Christ's death and resurrection. The gospel is inseparably entwined with certain historical facts.

● *Where Contemporary Preaching Fails*

It is at this point that the pulpit of today so often fails to discharge its responsibility and to capitalize on its opportunity. Contemporary preaching, though not lacking in historical or factual data, often carries no other reference to something given than a text from the Scriptures which is dismissed, forgotten and ignored as soon as it is read. Today's sermonic literature abounds with many interesting observations on life and excels in diagnosis of the ills that beset man and his world, but it betrays an astonishing dearth of gospel truth. The search for new and interesting things has caused many to overlook the essential things. Barth is quite right when he says: "Obviously people have no real need of our observations upon morality and culture, or even of our disquisitions upon religion. . . . When they come to us for help they do not really want to learn more about liv-

ing; they want to learn more about what is on the farther edge of living—God." No doubt this confines preaching to a very limited area; but preaching ceases to be preaching in the Christian sense when the given Word of God is replaced by a self-created word of man.

From this it does not follow that a sermon is to be larded with quotations from Holy Writ, or that the preacher is to recite at length and with learning what happened in the days of the prophets and apostles. That is not preaching but a type of religious journalism in which preachers indulge at times for want of something else to say. Few things are more uninspiring than a dull, drab paraphrasing of the concise, vibrant stories of the Bible. Although a preacher does well to make use of the historical data of the Jewish-Christian tradition, he is not a historian; he is a herald of the eternal truth which these data reveal. More than that: preaching misses its mark unless external history becomes internal history and the preacher interprets the Word in the act of transmitting the Word so that the eternal Word becomes a contemporary Word, relevant to the here and now.

II

Thus far we have been thinking in terms of the content of preaching; now let us turn our attention to its form. And here, too, the conception of preaching as a proclamation can be helpful. A proclamation is basically an announcement, either of an intended action or of something that has come to pass. In the language of the New Testament a preacher is a *keryx,* a herald; one who proclaims the word that has been given to him. This was the role of the Old Testament prophets. They considered themselves to be spokesmen for Jehovah. The apostles thought of themselves as ambassadors of Christ. The terminology is different, the thought is the same. Both the prophets and the apostles had something to tell; and they told it persuasively with few traces of a studied apologetic.

This would suggest that preaching at its noblest and best is affirmative rather than argumentative in character. From this it does not follow that there is no place for an apologetic in the pulpit. There are times when it becomes necessary to prove the reasonableness of the Christian faith. One remembers with gratitude such great apologists as Irenaeus, Origen, Tertullian and others who rendered valiant service when they showed Christianity to be philosophically reasonable and historically true.

● *Proclaiming vs. Proving the Gospel*

In our own day the pulpit has given considerable attention to proving the gospel; sometimes, perhaps, at the expense of proclaiming the gospel. This is not difficult to understand. The rise and growth of the scientific spirit called the spiritual foundations of life into question. Oftentimes a minister of the gospel felt that before he could attempt to preach he had to establish the right to preach by first proving the existence of a God in the heavens and a soul in man. The subjective approach to religion also contributed to the argumentative tone of the pulpit. It could hardly be otherwise; for when a preacher starts on the assumption that man's knowledge of God is a matter of discovery rather than revelation it is virtually imperative for him to prove every step as he goes along.

No doubt there are such in every church who have intellectual difficulties and who will therefore profit from a defense of the faith; nevertheless the great majority who need to be convinced of the reasonableness of Christianity are not found in our pews. Moreover, there is a more adequate apologetic than one that consists mainly of argumentation. The most effective apologetic is a simple, straightforward proclamation of the Word. The gospel is its own defense. The apostles appear to have sensed this; therefore they did not try to persuade men by eloquence or erudition. Paul spoke for all of them when he wrote: "And I, brethren, when I came unto you, came not with excellence of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified."

● *The Indicative Mood in Preaching*

If preaching is a proclamation then it follows quite logically, too, that it should be cast in the indicative rather than the imperative mood. Brunner has pointed out that at the heart of our *"Aufgabe"* is the *"Gabe";* that is to say, God's gift to man comes before man's responsibility to God. "God gives before he demands; and he only demands something from us in the act of giving himself to us." This makes it quite evident that there is something very imperative about the gospel. It is *the* categorical imperative. But there is a vast difference between the imperative of the gospel and the proclaiming of the gospel in the imperative mood. It is this distinction that we preachers so often fail to make. Because we sense the gospel's demand we cast our message in the imperative mood; which is another way of saying that preaching becomes moralistic. But moralistic preaching is both theologically false and ethically futile.

Its ethical futility grows out of the fact that all moralistic exhortations tend to build up a wall of resistance in those at whom they are directed. People do not like to be reminded to be good or admonished to do this, that or the other. The preacher who constantly challenges his people to be more charitable and less selfish or who habitually presumes to be the conscience of his people is apt to discover that his exhortations are resented as moral arrogance.

● *Moralistic Preaching Usually Futile*

From this it does not follow that the preacher is to gloss over the ugly realities of man's sordidness, selfishness and sinfulness or to confirm men in their moral complacency. Jesus did not hesitate to lay bare the sins of the heart; but his approach was positive and compassionate. When we feel called to preach repentance we emulate Jonah who desired Nineveh's destruction rather than Jesus who sought Jerusalem's redemption. Instead of awakening the sense of guilt we build up a spirit of resentment. And this is due, in no small measure, to our tendency to moralize. Many a good sermon is defeated by the preacher's concluding exhortations. Why not let the truth speak for itself as our Lord did in most of his parables? This is easier said than done, but it is an ideal the minister should keep before him, lest he degenerates into a common scold.

Moreover, moralistic preaching is not only ethically futile in that it offends people; it is also theologically false in that it misleads people. Insofar as moralistic preaching is accepted by the faithful it often issues in a type of religious activism which cancels the gospel of salvation by grace that we proclaim. This fundamental doctrine of Protestantism has never been denied, but it is often obscured. Quite unintentionally Protestantism has developed its own peculiar doctrine of good works by emphasizing the "ought" at the expense of the "is." The average Protestant does not deny the need of a Savior, but neither is he very conscious of his inability to save himself. On the whole, he is quite confident that the religious and benevolent projects which he has been encouraged to support give him some claim upon a place in the Kingdom of Heaven.

While this reliance upon human effort disturbs us it should not surprise us. Is it not the logical result of moralistic preaching?

Evidences are not wanting that the world may once more gain a new appreciation of the gospel message. Should this prove to be true it would be tragic beyond words if the church should miss its opportunity, either by failing to preach what is its gospel or by failing to preach it in such a positive way that it can commend itself to those who come within its hearing.

WHO'S WHO in THIS ISSUE

FOR ten years Rev. J. CARTER SWAIM *was* minister of the First Presbyterian Church, Staten Island, N. Y., and since 1941 has led the activities of the Kingshighway Presbyterian Church, St. Louis, Mo. His later education was received at Washington and Jefferson College, Western Theological Seminary and the University of Edinburgh. For a period he taught English and Bible at the American University of Beirut, Syria. Dr. Swaim is chairman of the commission on international justice and good will of the Metropolitan Church Federation of St. Louis.

During his early preaching career Rev. MARSHALL WINGFIELD was a minister of the Disciples of Christ. Since 1937 he has ministered at the First Congregational Church, Memphis, Tenn. Following the publication in the *Pulpit* last April of his sermon on the race problem, Dr. Wingfield received nearly 400 letters of commendation from over the country.

Ordained in the Presbyterian ministry in 1915, Dr. WILLIAM LLOYD IMES held pastorates in Plainfield, N. J., Philadelphia, Pa., and at St. James, New York city. Last April he left New York to accept the presidency of Knoxville College, Knoxville, Tenn. He has for many years been a member of the committee on race relations of the Federal Council and of the Association for the Study of Negro Life and History. Dr. Imes is a graduate of Fisk and Columbia universities and has a B.D. from Union Seminary.

For many years Rev. HARRY EMERSON FOSDICK has been minister of the Riverside Church, New York, and since 1915 has held the chair of practical theology at Union Theological Seminary. He reaches a country-wide audience through his radio broadcasts and through his many books.

Rev. J. CLAUDE EVANS *has been minister of the* Methodist Church, McCormick, S. C., for something over a year. He has a B.D. degree from Duke University and studied at the Divinity School of the University of Chicago in 1942.

Having graduated from Southern Methodist University and Union Seminary, Rev. CHARLES M. CROWE held pastorates in Waco, Texas, and Shreveport, La. For five years he has ministered at the Centenary Methodist Church, St. Louis, Mo. He is the founder and director of the St. Louis Sunday Evening Club.

Rev. ROBERT A. ASHWORTH *heads the National* Conference for Christians and Jews.

Dr. F. W. SCHROEDER *is president of Eden* Theological Seminary, St. Louis, Mo.

Rev. WILLIAM F. HASTINGS *is minister of the* Congregational Church, Middlebury, Vt.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

ALBERT E. DAY, First Methodist, Pasadena, Cal. "God's Design for Living." Matt. 3:8, 9—"Bring therefore fruits meet for repentance: and think not to say within yourselves, we have Abraham as our father, for I say unto you that God is able of these stones to raise up children unto Abraham." Acts 17:26, 31—"God hath made of one blood all nations of men . . . Now commandeth all men everywhere to repent."

HENRY H. SCHOOLEY, Church of the Mediator (Universalist), Providence, R. I. "The Foremost Freedom." Luke 8:32—"Ye shall know the truth, and the truth shall make you free."

WILLIAM A. JACOBS, First Congregational, Cedar Rapids, Ia. "The Way of Understanding." Ezek. 3:15—"And I sat where they sat and remained there astonished."

JULIUS FISHBACH, First Baptist, Lansing, Mich. "You Have Everything!" 1 Cor. 3:21b-23—"For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's."

LAWRENCE M. HORTON, Presbyterian, Noroton, Conn. "Going With God into the New Year." Exod. 33:15—"If thy presence go not with me, carry us not up hence."

WILLIAM RICHARDS, Congregational, Atkinson, Ill. "Made One through the Spirit." Acts 15:8—"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us."

DAVID GUSTAFSON, Austin Baptist, Chicago. "Man the Adventurer." Heb. 11:8—"By faith Abraham went out, not knowing whither he went."

LOUIS J. KOVAR, First Presbyterian, Hannibal, Mo. "In God We Trust." Psalm 20:7—"Some trust in chariots and some in horses; but we will remember the name of the Lord, our God."

MERRILL F. CLARKE, Congregational, New Canaan, Conn. "A Sanctuary for the Scattered." Ezek. 11:16—"Although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." (For expeditionary force soldiers.)

WESLEY V. HITE, Methodist, Greenville, Tex. "The Higher Security." Rom. 8:31—"If God be for us who can be against us?"

CHARLES B. HASTIE, Chaplain, Camp Butner, N. C. "The Gospel of Cheerful Tidings." Matt. 5:12—"Rejoice and be exceeding glad."

FOR YOUR SERMON AND TEXT

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Title of sermon

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Text used (write out the text)

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Name of minister

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Name of church

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Address

The Editor's Page

The Event of the Month

THE fiftieth annual meeting of the Foreign Missionary Conference of North America was held in Chicago in January. It brought representatives of nearly 100 denominations together to study the problems of Christian expansion in other lands after the war. Many missionaries were present, waiting impatiently for the war to cease so they can return to their work in lands whose devastation and wreckage have involved many mission schools, hospitals and churches. But their Christian determination to return and the determination of the churches to send and support them was never so firm. Many of those present were disappointed, as I was, that more earnest consideration was not given to the proposed plan for greater unity at the home base. What cooperation we have is only the tenuous cooperation represented by this agency, and this agency is far out on a limb! Consider the situation under this figure of a tree. Let the trunk be Protestantism. Let the main branches be our numerous denominations—100 of them, God help us! Let the secondary branches be our denominational missionary societies. Let the twigs from these secondary branches be the societies' boards. And let these tiny twigs be united by a thread so fine that it is all but invisible and you have the Foreign Missionary Conference. Why can we not have unity, if not at the trunk, then in a federal thread that will bind the main branches together for a united approach to a world united in such need, both physical and spiritual, as the Christian church has never encountered before?

Missions Facing the Postwar World

The Book of the Month

ON BEGINNING FROM WITHIN, *by Douglas V. Steere. Harper & Brothers. $1.50.*

I HAVE read this book with more than usual care, because I have yet to be converted to the thesis that Christian experience begins in the individual inner life. For me, the Christian experience begins in the revelation of God in history, and the Christian experience of the individual is his *response* to this revelatory Event. The historical revelation is mediated to the individual by the Christian community of which Christ is the living Head, aided by the Bible. Dr. Steere is unduly hard on those of us who insist upon the full objectivity of the Christian revelation and hold suspect all forms of pietism which have shifted their anchorage from historical and communional objectivity to the subjective scene of the inner life. He wrongly assumes that in this emphasis the individuality of the individual is lost in the collectivity. In the case of some writers this charge is, of course, justified. But not in others. The best answer to it is found in Dr. Steere's own book. Those whom he adopts as the outstanding examples of free individualism in Christian experience are the "saints" of the Roman Catholic Church, a church whose theology is uncompromisingly objective and communional. However, I fear I have got off on the wrong foot! I wish to commend this book heartily as so able and—shall I say?—so intellectual in its treatment of the devotional life that it is worthy to stand beside the writings of Baron von Hügel and Evelyn Underhill. My criticisms apply mainly to the title and to the polemical Introduction. The chapter on "Devotion and Theology" is wonderfully illuminating.

A Thought for the Month

WE CAN clearly know what Christianity is only by contrast with what it is not. Where no opposites are envisaged our minds can hardly make a positive affirmation of any kind. The first half of the twentieth century will go into history with this sinister distinction: it has confronted Christian faith with its opposites. In doing so, it will have made the church profoundly conscious of the nature of Christianity. In the decades of the late nineteenth and the opening of the twentieth centuries the church was hardly conscious of the presence of rival forces radically challenging the Christian faith. The world seemed so plainly to be getting better and better that a mood of complacency settled down upon the church. Christians fell in with the spirit of the age and forgot their own gospel—or at least were satisfied with a very superficial interpretation of the gospel. The secular forces of social and cultural life seemed to be swinging into line with the Christian purpose. Science and economics and democracy had become the allies of Christianity. But the sudden emergence of totalitarianism stabbed the church wide awake. The anti-democratic movements which took shape in the interim between the two world wars completely disillusionized the church with respect to the nature of the forces that were dominant in western society. Totalitarianism was the fruit of these forces. They were not genial, kindly, "progressive" forces, as had been assumed, but dark, devious and pagan. A name was coined for them —they were called "demonic" forces. Thereupon it began to dawn upon the Christian mind that the modern church is, in a striking way, in much the same kind of world as that in which the first Christians lived. The "principalities and powers" of this world are its opposites. Reacting against these opposites, Christian faith has been thrown back upon itself and compelled to re-examine its own nature. What, then, is Christianity? The answer that is being formulated with increasing unanimity is one which is as strikingly like that of the early Christians as our modern world is like theirs.

Christian Faith and Its Opposites

Charles Clayton Morrison

A must book for ministers

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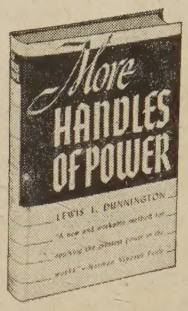

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